A U M

There are two extremes which he who has given up the world should avoid; a life devoted to pleasure—this is degrading, sensual, ignoble; and a life given to mortification—this is painful and profitless.—*Mahavagga, k. 1, c. 6.*

Let the wise man guard his thoughts, for they are very artful and rush wherever they list.—*Dhammapada, v. 36.*

THEOSOPHY

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THE SURVEY OF ARMIES

THREE short years and the Theosophical Movement of the 19th century will be fifty years old.

Around H. P. Blavatsky the Movement gathered force and manifested its wonderful life. She was the Messenger of the Masters of Wisdom, the Custodians of the Wisdom-Religion. She emerged from Their World of Light into our world of darkness, to reproclaim the Ancient Teachings. She is the one source and the spiritual sustainer of the whole Movement during this half-a-century; she is also the inspirer of our age, whose materialism and bigotry in sciences and in religions she fought, spiritualizing the mind of the race to which we belong.

The Theosophical Movement is represented in the world of today not only by the Theosophical Society founded in 1875, but also by the many organizations which claim to speak for Theosophy and serve Its Cause. Under different names and by diverse ways many groups of students and propagandists are engaged in the work. That being so it becomes the solemn duty of all members of all Theosophical Societies to understand the true Nature of Theosophy and to become possessors of the true gauge which would enable them to differentiate between the Message of Ancient Theosophy and all which claims that appellation. This involves a study of the *genesis* of Theosophy, and its relation to those Supermen who are at once its Custodians and its Embodiments; the method by which They discharge Their sacred trust to humanity from age to age; and lastly, of Their part in the Movement to which we belong.

Newcomers to Theosophical Societies seldom enquire about these supremely important fundamentals. Even among the older students very few ask—where did this Theosophy of ours come from? There is a notion widely prevailing that H. P. Blavatsky *invented* Theosophy, or imparted it as a revelation. And many serious members

think that H. P. Blavatsky was like Mr. Darwin—that she thought out her scheme from the facts accessible. There exists a vague belief, nurtured in ignorance, that some astral beings, the invisible Masters, gave it to her. Even many eager workers in the various societies seem to be unaware of the nature of the genesis and manifestation of Theosophy, in this or in any age; they are not clear in their minds about the position of H. P. Blavatsky in relation to the Masters, nor of both in relation to Theosophy, the Theosophical Movement, the original Theosophical Society, and the world at large. This ignorance is fatal to the healthy spiritual progress of any Theosophical body.

If as Mrs. Eddy with her Christian Science, H. P. Blavatsky invented Theosophy; if she received and imparted it as a revelation; or if, like Darwin, she reasoned it out from the facts available to her, what follows? Why, that then some one else can also invent a new theosophy, receive and impart a new and contradictory revelation, improve upon the Darwinian Theory of theosophy, and can, as some say, correct and expand it, as an evolving system of thought. Darwin-like, H.P.B. may have made mistakes and other scientists of a succeeding and more enlightened era can correct her and put her right.

In apportioning their proper places to the armies in the field, we naturally examine the positions respectively held by them; and as recent developments within the largest of all these Theosophical Societies forbode danger to its well-being, and as similar troubles have afflicted and will continue to afflict, in a measure small or great, every Theosophical body, is it not high time that sincere students should enquire if there exists any true standard of measurement which would enable them to know what is true from what is false, that thus they may learn how to live and thrive; how *not* to bring reverses to the real Cause—the Cause of Theosophy.

This is not the place to go into details of the Theosophical Movement begun in the last century by H. P. Blavatsky. Our object is to present some thoughts to our fellow-theosophists to help us all in continuing the work started by H.P.B. along the lines which she laid down, and which were thus laid down in pursuance of Instructions given to her by the Masters, and of the traditions of the Fraternity to which she and They belonged. The original Impulses which brought the Movement into being should be continued and the Original Method whereby the Work was begun and carried on should be adopted and held.

To achieve this, a clear knowledge of certain facts is essential. It is the lack of this knowledge which made possible the first break in the original Society. It is this lack which today threatens, not only the life of the now largest society, but of all other theosophical societies. And let us state at once that reference is not made to any *visible* and physical disintegration. A theosophical society might conquer the world with its Lodges and Branches and Sections, its books, magazines, pamphlets and leaflets; but what will it profit

thus to conquer the whole world, if the Soul of the Movement be lost? For the *Soul* of the Theosophical Movement is the Masters who set the Original Impulses in motion, who sent H. P. Blavatsky, who through her gave the teachings, and outlined the plan for the members to follow.

If we do not understand the nature of the Soul and the conditions *we* must provide to retain it within our body and be inspired by it, then inadvertently we may drive that Soul away. If we study the rise, decline, and fall of earlier theosophical movements and theosophical societies, we may see the successive steps by which that Soul was lost to them—driven out by well-meant actions of their ignorant Votaries. The lack of clear knowledge about the Soul of the Movement invariably brings about as a resultant that the true method of Theosophic Quest and Life is abandoned, and its place usurped by a placid existence in mere sectarian beliefs. And who does not know of the Spiritual Movements shattered on the rock of *Belief*—mere dogmatic belief?

History reveals how, under the inspiration and guidance of spiritual impulses, true Theosophic Movements began, and how, over and over again, they crystallized into religious sects, or even into more materialistic forms of creeds. It is not difficult for the intelligent Theosophist to learn how, *in former times,* Spiritual Movements lost their soul and either became successful institutions in the world of creeds or rotted away out of existence altogether. Are we sure that such a fate will not overtake, or is not now already overtaking our own theosophical body?

Some may say, "Why cry 'wolf'"! Others, "Why conjure trouble?" Others still may say, "Let us alone; go the even tenor of your way, and leave us to do likewise." But it is our purpose to provoke thought. It is the task of members in various organizations to raise questions and elicit answers, to look for hidden causes, to seek the remedy for existing ills and to apply it in proper manner.

The hands of the clock of Karma stand at significant figures. The time has come once again, when the memorable words of Wm. Q. Judge stand revealed in their grandeur, inspiring the hearts of the true student, not too lazy mentally and dead spiritually, to "make his calculations". Here are they:

> Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and encouraging one another we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of the Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race.

What a noble call!

Finding our inspiration for the true remedy in these words, we feel that the time has come to indicate in a clear and unequivocal manner the principles whereby members of all Theosophical Societies may guide their study and activity, without falling into pitfalls of sectarianism, against which H. P. B. warned in the closing chapter of the KEY TO THEOSOPHY entitled "The Future of the T.S."

It is a time for all students of Theosophy, irrespective of organizational or other differences, to seek a common ground of fraternal interchange of ideas, that these ideas may be examined with care. And this interchange should not be in a spirit of lofty patronage, or occult superiority, but in the spirit of comradeship, for the welfare of the Theosophical *Movement,* which is the common responsibility entrusted to us all, and which all want to serve. If these views are somewhat contrary to those which largely prevail throughout the theosophical area, more is the reason that the majority should study them, and not regard them as mere criticism, adverse in nature and destructive in character.

"MATTER"

It may seem strange to us that there is matter so infinitely more minute than the matter of our earth that we can hardly conceive of it, and stranger still that the "matter," or stuff of which our much loved "minds" are composed, is the densest, most impervious, most opaque of all matter. Those things are not the grossest and least malleable which so appear to our physical senses, but the *ideas* which compose our precious minds—a mold harder than the hardest metal. We have all seen men who, once having obtained certain ideas and made them the basis of life, were absolutely unable to receive any other idea beyond those held; nothing could pass through the barrier made.

The true student should beware of hard and fast conclusions as to men, things, and methods, and keep his mind always *open.* "An open mind, an eager intellect, and an unveiled spiritual perception" we must hold to all the time, never shutting our minds to a consideration of whatever is placed before us. But we must be sure to look for true fundamental ideas of existence in whatever is presented, and then test them out for ourselves. In this School it is always maintained that Belief is merely an admission of ignorance. If we believe, we do not know. If we know, there is no occasion for belief. So, always, our aim is *Knowledge,* and we can get true knowledge only by a consideration and understanding of what our real nature is and what is the purpose of existence. Nowhere but in the Wisdom-Religion will true basic ideas be found, and by no other basis can true Wisdom be attained.—R.C.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XXX

THE proceedings of the Judicial Committee occupied the greater part of July 10th, 1894. Its sole essential decision was that it had no jurisdiction under the Constitution and Rules of the Society to inquire into the charges made against Mr. Judge. After recording this decision and requesting the General Council to publish the entire proceedings, the Judicial Committee adjourned *sine die*.

Purely negative as was the decision of the Judicial Committee, it produced momentous and immediate consequences—consequences evidently wholly unanticipated by either Col. Olcott or Mrs. Besant. For, no sooner were the details of the proceedings noised about among the Theosophists then assembled in London for the Convention of the European Section, than a sharp reaction set in against the two accusers who had played the leading part in the great scandal which had been convulsing the Society for the preceding five months. The very course that Col. Olcott and Mrs. Besant had felt constrained to adopt to save themselves was a direct, though tacit, admission that they had been wholly in the wrong, legally as well as morally, in bringing the charges at all, and this unavoidable inference contained within itself a terrible backlash.

In bringing the charges in the first place, Mrs. Besant had declared that they were believed in by reputable members of the Society and should be investigated; Col. Olcott, that it had been his *duty* under the Constitution to summon Mr. Judge for trial and to suspend him from his office of Vice-President in the interval. Both had affirmed repeatedly that they were personal friends of Mr. Judge and were moved by the desire to free him from the taint of calumny and afford him the opportunity to meet the accusations directly and disprove them if he could. Judge had raised three direct issues: (1) That his offense, if any, was not as Vice-President but as an individual, and therefore not triable under the Constitution and Rules of the Society, but by the Branch to which he belonged—the Aryan Society of New York; (2) that any trial by the Society of alleged "imitating the handwriting of *Mahatmas*" was necessarily to involve the question of the existence of such Beings and Their connection with the Society and individuals in it, thus affixing a dogma to the Society; (3) that if, notwithstanding, his accusers were determined to proceed, he stood ready to produce witnesses and documents to *prove* his own direct connection with these Mahatmas.

The members could but remember that Judge had instantly raised all three questions in his circular of March 15, the moment the charges were sponsored by Col. Olcott and Mrs. Besant. They could but remember that Col. Olcott, in suspending him from office, had gran-

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

diloquently informed him that he should be afforded an opportunity to *disprove* the charges. They could but remember that Col. Olcott in his "Executive notice" of April 27th had affirmed that in his own opinion and that of "eminent counsel, members of the Society," Mr. Judge could be tried "without involving the neutrality of the Society." The President-Founder's Address to the Judicial Committee could only be looked upon, therefore, as a square backdown on his part from the position originally assumed and maintained down to the very date of the "trial," and, since Mrs. Besant was bound up with him in the course taken throughout, it was equally a complete reversal on her part.

It was perfectly well known to all that the "Constitution and Rules" had been arranged year after year by Col. Olcott to suit his own ideas, and it was an open secret to many that the present Rules had been "revised" to open the way to the "trial." And it was well understood by all that the majority of the General Council and of the Judicial Committee was entirely plastic to the President-Founder's wishes—so much so that many "neutrals" and friends of Mr. Judge as well as the followers of Col. Olcott and Mrs. Besant were surprised beyond measure at the turn of events. What had occurred to upset an apparently ready-made program which had kept the Society in a ferment for five months with a scandal most hurtful to all and most injurious to the reputation of its Vice-President? The facts were still undetermined, the mischief unrepaired, by this apparently arbitrary and final decision of the Judicial Committee under the influence of Col. Olcott's Address. Were Col. Olcott and Mrs. Besant sincerely repentant of the wrong done? Or was it to be inferred as the true explanation of this mysterious change of front in the face of Mr. Judge's defence that the accusers did not want the facts known; that they feared he could *prove* his claim of communications from the Mahatmas; feared that that done, a clamor would go up for Mrs. Besant, Col. Olcott, Mr. Sinnett and all others who had claimed communications, also to prove *their* claims; feared the consequences if *all the facts* should become public?

It can, then, well be imagined what commotion ensued when all the inferences deducible from Col. Olcott's Address and the decision of the Judicial Committee, were freely aired. On the 11th, therefore, Mrs. Besant and Col. Olcott found themselves in a most unenviable position. Restive under the fire of criticism, as is ever the case with those most ready to lay down the law for others, it behove them to do something—anything—to escape the threatened engulfment. Mrs. Besant proposed to Dr. J. D. Buck that, in view of the situation, a "Jury of Honour" be impaneled to pass upon the "charges," and suggested the names of Messrs. Sinnett, Bertram Keightley, Sturdy, Burrows and Firth for membership on such a "Jury." This was declined on the grounds that Judge had not yet been supplied with certified copies of the documents proposed to be used as "evidence" against him; that it would require time for him to produce witnesses and documents in rebuttal; finally, that the names submitted were

those of men known to be already prejudiced against him, and that a "Jury," if chosen, should be composed of members qualified to weigh and pass upon principles, processes and evidences necessarily connected with "precipitations" and other "occult" phenomena. As there were few indeed of the well-known Theosophists then in London who had not already expressed opinions for or against the questions involved, and fewer still who were ready to "qualify" as competent judges of the facts of occult phenomena, it was speedily seen that the expedient of a "Jury of Honour" would leave the situation worse than ever.

Yet to leave matters as they were was intolerable, whether from the standpoint of the predicament of the accusers or the more noble one of the well-being of the Society. Mrs. Besant next proposed that she herself prepare a statement of the case, that Mr. Judge do the same, and that the two statements be read before the Convention of the European Section which then, with the statements before it, should serve as a jury and take such action as to it might seem proper. Dr. Buck accepted this proposition on behalf of Mr. Judge and the statements were accordingly read at the third session of the Convention on the evening of July 12th. We give both statements in full from the text of the "Neutrality" pamphlet.

STATEMENT BY ANNIE BESANT

READ FOR THE INFORMATION OF MEMBERS AT THE THIRD SESSION OF THE EUROPEAN CONVENTION OF THE T. S., JULY 12TH, 1894.

I speak to you tonight as the representatives of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwriting of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in THE THEOSOPHIST signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with these charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S. and as a close friend and colleague of Mr. Judge, to intervene in the matter.

I hold strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty as a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to

arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honour of the Society was concerned, in the person of its now second official and (as he was then thought to be) its President-Elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong-doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided, and left Mr. Judge under the stigma of unproved and unrebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter; and as no Theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages in the script recog-

nizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Masters in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge, and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated: if automatically written, it should be so stated. At least so it seems to me. It is important that the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by Them to those with whom They can communicate by external voice, or astral vision, or psychic word, or mental impression or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I had received after H. P. B.'s death letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American, not an

F. T. S., as substantiating his claim to be H. P. B.'s successor.* Any good medium may be used for precipitating messages by any of the varied entities in the Occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the super-physical world.

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their workings to most; therefore, how few are able to judge of them accurately, while those through whom they play are not always able to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellant task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been made long ago by both H. P. Blavatsky and Mr. Judge, in *Lucifer, The Path,* and elsewhere, both publicly and privately.—A. B.]

[Note by Col. Olcott.—I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsment of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So to bring the whole matter to light, I with others, asked Mrs. Besant to assume the task of drafting and signing the charges.—H. S. O.]

STATEMENT BY MR. JUDGE

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent as she now says, that I have been guilty of forging the names and handwritings of the Mahatmas and of misusing the said names and handwritings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to once for all if possible.

I now state as follows:

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahatmas or of misusing the same.

3. I admit that I have received and delivered messages from the Mahatmas and assert their genuineness.

4. I say that I have heard and do hear from the Mahatmas, and that I am an agent of the Mahatmas; but I deny that I have ever sought to induce that belief in others and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related

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*Mrs. Besant here refers to Henry B. Foulke of Philadelphia, whose claims were recited and discussed in Chapter XXIII, THEOSOPHY for January, 1922, pp. 81 *et seq.*

to me. But I have no desire to make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavoring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahatmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahatmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious Theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahatmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticise them if they choose; but I deny the right of anyone to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Taking Mr. Judge's statement first, the student will note its terseness and its impersonality. Not once does he strike a defensive or an offensive chord. The tone is historical and dispassionate, as if he were discussing abstractions in which neither he nor anyone present could have the slightest personal concern. Although but a third the length of Mrs. Besant's statement, it will be observed that Mr. Judge gives in clearest terms all the items around which the original charges arose. He tells what the original accusations were, the coupling of Mrs. Besant's name with them, why he made no mention of her in his circular, and gives in explicit words what he has done, why he did it, and why he makes his statement. The real issue stands out clear: Did he or did he not receive and transmit "messages from the Mahatmas?" He says he did so receive and so transmit messages from Them, but declines point-blank to say how or in what manner they were transmitted to or through him, and refers to what should have been common knowledge to all Theosophists—that phenomenal accompaniments are neither proof nor disproof of the source of a message; that no one can be sure of the genuineness of a message unless he is able to see on the plane of its origin, that is to say, on the plane of causation. The whole statement might have been written by H. P. B. or by one of the Masters, for it does but repeat her and

Their replies when the same questions were raised in regard to her messages and her other phenomena. In the whole statement there can be found no word of recrimination, of recantation or evasion. He neither argues, disputes or extenuates. What he can tell he tells simply, but he maintains the reticence of the genuine initiate concerning the *modus operandi* of Occult Science: "I did not so receive it; I cannot so impart it."

Careful comparison of Mrs. Besant's statement with that of Mr. Judge will disclose the points of agreement and of contrast, both in matters of fact and in tone. On the real issue involved—whether or not Mr. Judge was in communication with the Masters and received messages from them—she makes two significant and direct admissions:

"I believe that he has often received direct messages from the Masters and from Their chelas."

"I believe that he has sometimes received messages for other people."

What, then, was the assumed offence that had led her to bring the charges against Mr. Judge? Mrs. Besant states it several times:

"The vital charge is that Mr. Judge has issued letters and messages in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear."

"I believe that he has . . . received massages . . . in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation."

"I believe that Mr. Judge wrote with his own hand, consciously or automatically I do not know, in the script adopted as that of the Master, messages which he received from the Master or from chelas."

"I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received."

Mrs. Besant expresses her views on the subject very succinctly:

"Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master Himself. If a message is consciously written it should be so stated; if automatically written, it should be so stated. At least so it seems to me."

We have italicised the foregoing, because to our mind it is the key to the whole difficulty which beset Mrs. Besant and so many others. In the first place, it shows that despite all her subsequent claims and affirmations, Mrs. Besant had no real knowledge of *Occultism*, but depended first, last, and all the time on externalities. Had she been an *accepted* chela, even, she would have known for herself how such messages are produced, and would have been under no necessity to speculate, guess, "believe" this, that, or the other, nor would she have attached any importance whatever to script, signature, seal, what not.

Moreover, this statement of hers shows that she had labored under gross ignorance even of what had been given out both by H. P. B. and Masters years before. For, in the appendix to the 4th and *post* editions of "The Occult World" Mr. Sinnett had given a long letter direct from the Master "K. H." on this very subject of "precipitations" in connection with the "Kiddle incident," which showed the *Master Himself* "guilty" of the very "method" which Mrs. Besant holds to be "illegitimate." And in the extremely important article, "Lodges of Magic," H. P. B. in "Lucifer" for October, 1888—at the time of the public formation of the E. S. T.—goes at length into this very question. And with good reason: Olcott, Sinnett, and others had been whispering about the identical "charges" against her of "forgery" and "false messages." Like Mrs. Besant, these students had received "messages" through H. P. B. which comported with their ideas, and other "messages" which upset their preconceptions. The one they had pronounced "genuine;" the other "false." H. P. B. set out to show the absurdity of this position and her remarks should have been a standing lesson both to all thirsty aspirants for "precipitated messages" and to all neophytes in Occultism. H. P. B. wrote:

> "We have been asked by a correspondent why he should not "be free to suspect some of the so-called 'precipitated' letters as being forgeries," giving as his reason for it that while some of them bear the stamp of (to him) undeniable genuineness, others seem from their contents and style, to be imitations. This is equivalent to saying that he has such an unerring spiritual insight as to be able to detect the false from the true, though he has never met a Master, *nor been given any key by which to test his alleged communications.* The inevitable consequence of applying his untrained judgment in such cases, would be to make him as likely as not to declare false what was genuine, and genuine what was false. Thus what *criterion* has anyone to decide between one 'precipitated' letter, or another such letter? Who except their authors, or those whom they employ as their *amanuenses* (the *chelas* and disciples), can tell? For it is hardly one out of a hundred 'occult' letters that is ever written by the hand of the Master, in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and that when a Master says, *'I* wrote that letter,' it means only that every word in it was dictated by him and impressed under his direct supervision. Generally they make their chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas they wish expressed, and if necessary aiding him in the picture-printing process of precipitation. It depends entirely upon the *chelas's* state of development, how accurately the ideas may be transmitted and *the writing model imitated.* Thus the *non-adept* recipient is left in the dilemma of uncertainty, whether, if one letter is false, all may not be; for, *as far as intrinsic evidence goes, all come from the same source,* and all are brought by the same mysterious means. But there is another, and a far worse condition implied. For all that the recipient of 'occult' letters can possibly know, and on the simple grounds of probability and common honesty, *the unseen correspondent who would tolerate one single fraudulent line in his name, would wink at an unlimited repetition of the deception.*"

More and more as the student studies, connotes, compares, he will be struck by the unconscious inconsistencies in Mrs. Besant's statement. Here was a professedly devoted student of H. P. B., a pledged member of the E. S. T. who apparently, from her own statements,

had no doubt that Mr. Judge was in "direct communication with the Masters," yet who believed at the same time that he was "giving a misleading material form" to Their messages, a method which she held to be "illegitimate," so illegitimate that she felt impelled to charge him with "forgery of the handwriting of the Mahatmas," and at the same time H. P. B., whom she called her "teacher," had taught that this was the very practice of the Masters Themselves, and her own messages had been produced in identically the same way!

Moreover, Mrs. Besant proceeds to argue that "it should be generally understood . . . that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority." In thus arguing she was but repeating what H. P. B. and Mr . Judge had been teaching for years; but if she saw this to be the fact why, in the name of all wonders, should she have attached such importance to "Mahatmas' handwritings" precipitated "in a material form" through Mr. Judge or any one else? If "the source of messages can only be decided by direct spiritual knowledge." *and if she had that knowledge* so that she knew, as she claimed, that Mr. Judge's messages themselves were genuine, why did she not *affirm their genuineness* to the doubters instead of charging Mr. Judge with "forgery?" Or if the source can only be decided "intellectually by the nature of their contents," why did she not discuss the *contents* instead of the *form* of the disputed messages? And if "each person must use his own powers and act on his own responsibility in accepting or rejecting them," what occasion or right at any time on the part of any one to charge any other with "fraud" in connection with any "messages" soever? One wonders what miraculous ideas of Masters and Their powers over "time, space and matter" possessed Mrs. Besant and others? Did they think that Masters could work *miracles* and produce or precipitate messages at great distances and through intervening matter *without an instrument* of some kind at the receiving end? Without an *amanuensis* at the far pole, to use H.P.B.'s telltale hint in the extract just given?

The lack of logical perspective, the loss of discrimination, the havoc of "pledge fever" possessing the accusers is still further shown in Mrs. Besant's statement of how she was led to bring the charges in the first place. For, she says, they came to her from "persons inspired largely by personal hatred for Mr. Judge," and from "persons inspired by hatred for the Theosophical Society and all that it represents." If this was so—and it was indubitably true—what was the natural, the logical, above all the ethical and moral course for Mrs. Besant to take—Mrs. Besant "well known in the world and the T. S. and a close friend and colleague of Mr. Judge?" Was it not to have taken up the cudgels *in defense* of her friend and brother whom she knew to be in direct communication with Masters; to have shown to all and sundry that such messages were to be judged by their "intellectual and spiritual contents" not by "handwriting," seals, and other phenomenal incidents? *To have brought charges against his slanderers instead of against their innocent victim?*

But what did she do, by her own confession—for it is no less. She "agreed to intervene privately." That intervention consisted in her writing to Mr. Judge Jan. 11, 1894, following the Christmas, 1893, secret conference at Adyar. In this letter she told him she had the proof of his "guilt," and demanded, as the price of her silence, that he should resign from the T. S. and the E. S., giving up his offices in both, "or the evidence which goes to prove the wrong done must be laid before a committee of the T. S." Yet her statement says: "I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy." Before this letter could possibly reach Mr. Judge, his defamers, she says, broke their promise of silence. Then what does Mrs. Besant do? After consultation with Chakravarti, Olcott and Old, she wrote on February 6th her formal demand to Col. Olcott for the "investigation by a Committee." She says that all this "placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated where not entirely untrue." Undoubtedly, but by whose consent and voluntary action was this use of her name and broadcasting of scandal and calumny made possible?

As if this were not enough Mrs. Besant, according to her own statement, although she "saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment," nevertheless, in her own words: "I offered to take on myself the onus of formulating the charges against him."

Once Mrs. Besant's statement and related actions are understood and weighed, the well-nigh unanswerable query arises: If the facts are as she states them how could she have done what she did?

Weighing the situation from the merely human standpoint, the evidence justifies and compels the inference that Mrs. Besant lacked the sense of ethical perception and was, by consequence, constitutionally incapable of recognizing the moral obliquity of her own conduct as portrayed by herself in her statements. Despite the countless admonitions of H. P. B., and the abundant examples with which the years were strewn, of the pitfalls and dangers which beset the path of those who "wander from the discipline enjoined," Mrs. Besant had taken no part of the lessons home to herself. Her case was that of countless others, only a more illustrious example of those failures in Occultism of which the records are over-full. What was their snare? Again it is profitable to recur to the statements of H. P. B. In the articles of "Lodges of Magic," quoted from above, H. P. B. gives it concisely:

> "Hence, not a step in advance would be made by a group of students . . . without any guide *from the occult side* to open their eyes to the esoteric pitfalls. And where are such guides, so far, in our Society? 'They be blind leaders of the blind,' both falling into the ditch of vanity and self-sufficiency. The whole difficulty springs from the common tendency to draw conclusions from insufficient premises, and

play the oracle before ridding oneself of that most stupefying of all psychic anaesthetics—IGNORANCE."

A Probationer of but two years' standing at the death of H.P.B., Mrs. Besant began at once to "play the oracle," to "fall into the ditch of vanity and self-sufficiency," to "draw conclusions from insufficient premises." H. P. B. *dead* (to her), she looked to Judge as "guide from the occult side," and his strong help lifted her out of more than one "esoteric pitfall." Came the day when the plaudits of the multitude acclaimed her as an "authority." Why should she have to look to Judge for inspiration, for messages, for direction and correction? Why could she not force the doors to the unseen world on her own account? Was there not Chakravarti with his subtilities and charms, his new and wonderful "method of meditation" by which the results she craved could be procured?

That Mrs. Besant never inspected her own conduct, never rigidly applied to herself the precepts she was constantly proclaiming to others, is, again, sharply shown in the opening paragraph of her statement to the Convention. She says to the Delegates: "I pray *you* to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world." Suppose Mrs. Besant had taken that admonition home to herself, as the Rules of the E. S. enjoined, would there have been any "Judge case?" Would there have been any ruin of the Theosophical Society?

These things were missed by Mrs. Besant; they were missed by the students of the first generation of the Movement. Will they be missed by the students of to-day?

Certain it is, that the delegates and members assembled at the third session of the European Section on the evening of July 12, 1894, saw none of the inconsistencies, none of the lessons contained in what they were witness of. One and all rejoiced that concord, as they thought, was once more restored, harmony once more triumphant, fraternity once more regnant, and that naught remained but to go on victoriously to still greater heights. For, as the "Neutrality" pamphlet recites:

"Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck, and carried *nem. con.*

"*Resolved*: that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and—

"*Resolved*: that we will join hands with them to further the cause of genuine Brotherhood in which we all believe."

At the conclusion of the official proceedings of the third session of the European Sectional Convention which terminated with the adoption of the foregoing *Resolutions,* a spontaneous outburst of fraternal feeling animated all the delegates and visiting members of the Theosophical Society. On all sides those who had been rent by partisan emotions, those who had endeavored to remain neutral and impartial, leaders and followers alike, joined in mutual congratulations and felicitations over what seemed to be a complete restoration of unity and harmony.

As the members separated and left the hall, they were handed copies of a leaflet being distributed just outside the door. When this leaflet was read, and the names attached to it noted, more or less of uncertainty arose as to its possible import. Although its statements were such as to meet the approval of anyone, the peculiar circumstances in which it was drawn up and circulated raised at once the question of its necessity and application. Not till long afterward did Mrs. Besant and Col. Olcott admit and affirm that it was intended to apply to Mr. Judge and to leave still open the charges which all had thought to be disposed of once and for all by the London proceedings. These proceedings were, as stated, officially reported in the "Neutrality" pamphlet, whose text was also reprinted in full in the "Path", the "Theosophist", and "Lucifer". In printing the proceedings in the August, 1894, number of "Lucifer", Mrs. Besant preceded them, in her editorial notes, "On the Watch-Tower," with some comments and with the text of the leaflet spoken of, as follows:

"This number of LUCIFER contains the text of the Enquiry into the charges made against Mr. W. Q. Judge. The statement appended to it, read by myself at the evening meeting of the Convention on July 12th, gives succinctly my own position in the matter, and contains all that I need say on the past. The future lies before us, and the Society will go forward unbroken; it has surmounted imminent danger of disruption, which threatened it. Had Mr. Judge succeeded to the Presidency, according to the election of 1892, with these charges hanging over him, India would have rejected him and the Society would have been rent in twain; but in the course of these proceedings, that election has been declared null and void, and the choice of the Society of its future President remains unfettered. A further gain is the putting an end to the exaggerated attacks made on Mr. Judge, and their reduction to a definite form, Yet another is the clear reminder that the precipitation of a letter does not give it any authoritative character, and that no particular script should be accepted as evidence of the Mahatmic origin of a message. The Society will be in a healthier state for this clearing of the air, and will be in less danger from credulity and superstition, two of the deadliest foes of a true spiritual movement."

The unconscious evasion by Mrs. Besant of her direct responsibility for the questionable consequences of her own actions, as already shown in connection with her Statement before the Convention, is again illustrated in the above-quoted editorial, by simply adding the indubitable but omitted facts to her quoted words. Thus:

"the charges made against W. Q. Judge" [by myself as their responsible sponsor;]

"The Society has surmounted imminent danger of disruption which threatened it" [because of those charges, made by me and inspired by Col. Olcott, W. R. Old and G. N. Chakravarti;]

"Had Mr. Judge succeeded to the Presidency with these charges hanging over him, India would have rejected him and the Society

would have been rent in twain" [because that was the alternative offered me by Olcott, Old, Edge, Chakravarti and Wachtmeister, if I would not join them in the campaign against the good repute of Judge;]

"A further gain is the putting an end to the exaggerated attacks made on Mr. Judge" [attacks whose only validity was given them by my assuming responsibility for them;]

"Yet a further gain is the clear reminder that the precipitation of a letter does not give it any authoritative character, and that no particular script should be accepted as evidence of the Mahatmic origin of a letter" [a reminder which both H. P. B. and Mr. Judge had been repeating publicly and privately for years, but which Col. Olcott, Mr. Sinnett, myself and many others had forgotten or ignored, so that, in making these charges against Judge because of doubt whether they were "precipitated" messages and whether the script was "authentic," we had been relying on "precipitation" and "script" as "evidence," by their "authoritative character," of their "Mahatmic origin";]

"The Society will be in a healthier state from this clearing of the air" [which Col. Olcott, I, and others, befouled by bringing these charges], "and will be in less danger from credulity and superstition" [into which Col. Olcott and I, no less than many humbler members, fell in attaching "authority" and "evidence" to "precipitations" and "scripts"].

When the suppressed facts are added to Mr. Besant's editorial statement above given, they shed a penetrating and clarifying light on the second editorial immediately following, and on the leaflet mentioned, and show that once again, as so often before and since those fateful days, to no one do Mrs. Besant's homilies apply so aptly and so fatally as to herself. She proceeds:

"TRUTH BEFORE AND IN ALL THINGS"

"The following declaration is aimed at an opinion too often finding expression among would-be Occultists of a untrained type, that what is falsehood on the material plane may in some 'Occult' way be truth on a higher plane, and that the plea of 'Occultism' excuses conduct inconsistent with a high standard of righteous living. The spread of such views would demoralize the Society, and would tend to degrade the lofty ideal of Truth and Purity which it has been the effort of every great religious teacher to uphold and enforce by example. Some of us, feeling this strongly, drew up the circular printed below, and the seven signatories represent a large body of opinion in different sections of the Theosophical Society."

If students of to-day, as then, instead of merely being content to approve these ethical formularies and to take it for granted that those who express noble sentiments are themselves inspired thereby, would rigidly examine and *apply* them, first and foremost, to themselves and those who utter them, naught but the pharisees would

have cause for complaint. Mrs. Besant and three of her co-signatories—Col. Olcott, Mr. Sinnett, and Bertram Keightley—were mainly responsible for the rupture of 1895, as they were for the events now being discussed. Four of those signers—Mrs. Besant, Col. Olcott, Mr. Sinnett, and Mr. Leadbeater—continued with the "Theosophical Society" for many years—the Society of which Mrs. Besant and Mr. Leadbeater are today the recognized and responsible heads and guides, exoterically and esoterically. With the intervening twenty-five years of history made by them, the humblest student of theosophical philosophy and events should have no difficulty in determining beyond peradventure for himself who were and are "would-be Occultists of an untrained type", and who throughout the long course of theosophical history have *in practice* taken the perverted path that "falsehood on the material plane may in some 'Occult' way be truth on a higher plane, and that the plea of 'Occultism' excuses conduct inconsistent with a high standard of righteous living." The existing ferment throughout the entire world-area of Mrs. Besant's Society proves who, now as then, then as now, have spread views which have demoralized the Society and degraded the lofty ideal of Truth and Purity.

Mrs. Besant's second editorial, as given, was immediately followed by the text of the leaflet, which we give in full for its value to all those capable of making the application in the right quarters.

"To Students of Occultism.

"OCCULTISM AND TRUTH

"'There is no Religion higher than Truth.'
(Motto of the Theosophical Society)

"The inevitable mystery which surrounds Occultism and the Occultist has given rise in the minds of many to a strange confusion between the duty of silence and the error of untruthfulness. There are many things that the Occultist may not divulge; but equally binding is the law that he may never speak untruth. And this obligation to Truth is not confined to speech; he may never think untruth, nor act untruth. A spurious Occultism dallies with truth and falsehood, and argues that deception on the illusory physical plane is consistent with purity on the loftier planes on which the Occultist has his true life; it speaks contemptuously of 'mere worldly morality'—a contempt that might be justified if it raised a higher standard, but which is out of place when the phrase is used to condone acts which the 'mere worldly morality' would disdain to practice. The doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the Good Law a dream and Karma a mere delusion. From these errors flows an influence mischievous to the whole Theosophical Society, undermining the stern and rigid morality necessary as a foundation for Occultism of the Right Hand Path.

"Finding that this false view of Occultism is spreading in the Theosophical Society, we desire to place on record our profound

aversion to it, and our conviction that morality of the loftiest type must be striven after by everyone who would tread in safety the difficult ways of the Occult World. Only by rigid truthfulness in thought, speech and act on the planes on which works our waking consciousness, can the student hope to evolve the intuition which unerringly discerns between the true and the false in the super-sensuous worlds, which recognizes truth at sight and so preserves him from fatal risks in those at first confusing regions. To cloud the delicate sense of truth here, is to keep it blind there; hence every Teacher of Occultism has laid stress on truthfulness as the most necessary equipment of the would-be Disciple. To quote a weighty utterance of a wise Indian Disciple:

"'Next in importance, or perhaps equal in value, to Devotion is TRUTH. It is simply impossible to over-estimate the efficacy of Truth in all its phases and bearings in helping the onward evolution of the human soul. We must love truth, seek truth, and live truth; and thus alone can the Divine Light which is Truth Sublime be seen by the student of Occultism. When there is the slightest leaning towards falsehood in any shape, there is shadow and ignorance and their child, pain. This leaning towards falsehood belongs to the lower personality without doubt. It is here that our interests clash, it is here the struggle for existence is in full swing, and it is therefore here that cowardice and dishonesty and fraud find any scope. The "signs and symptoms" of the operations of this lower self can never remain concealed from one who sincerely loves truth and seeks truth.'

"To understand oneself, and so escape self-deception, Truth must be practiced; thus only can be avoided the dangers of the 'conscious and unconscious deception' against which a MASTER warned His pupils in 1885.

"Virtue is the foundation of White Occultism; the Paramitas, six and ten, the transcendental virtues, must be mastered, and each of the Seven Portals on the Path is a virtue, which the Disciple must make his own. Out of the soil of pure morality alone can grow the sacred flower which blossoms at length into Arhatship, and those who aspire to the blooming of the flower must begin by preparing the soil.

"H. S. OLCOTT,
"A. P. SINNETT,
"ANNIE BESANT,
"BERTRAM KEIGHTLEY,
"W. WYNN WESTCOTT,
"E. T. STURDY,
"C. W. LEADBEATER."

This circular was conspicuous for the names signed to it; still more so for those not attached to it. Neither Mr. Judge nor any other of the many prominent Theosophists from America and Europe then present in London were asked to join in the circular. In the circumstances, the names actually signed can only be construed as

being those of the principals in the cabal formed against Mr. Judge. Old's name was omitted out of prudential considerations; he was still under suspension in the E.S.T., but he was present in England during the time, was still on terms of intimate friendship with the leaders, and was in daily intercourse with them. Chakravarti was in India, but it requires no especial exercise of "occult powers" to discern that the "wise Indian Disciple" whose "weighty utterance" was included in the text of the circular was none other than he, and his share in the strategy cannot be doubted. His "messages from the Master", which inspired and sustained the tactics of the whole course of "the case against W. Q. Judge", continued the preponderant influence over Mrs. Besant until 1904. About that date she succumbed to the allurements of still another "Initiate" and *his* "messages" from the same "Masters"—C. W. Leadbeater—and quietly dropped Mr. Chakravarti as being "under the influence of the dark Powers."

There is an enduring moral in all this for every sincere pilgrim on the probationary Path, no less than for the thoughtful enquirer into the mysteries of the workings of human consciousness. Unless the theosophical student deliberately adopts and applies the philosophical and historical attitude in his consideration of such a complicated net-work of actions and actors as is presented in the three-fold evolution of the Theosophical Movement, he will, in his turn, fall victim to his own preconceptions and lack of discrimination, even though he be one who "sincerely loves truth and seeks truth"—to quote from the very circular under discussion. And thus only, in very truth, can be avoided the dangers of the "conscious and *unconscious* deception,"—to repeat the words of the *real Master,* whom Mrs. Besant quoted as if they applied to others only and not to herself as well.

To illustrate what is here endeavored to be considered, we may turn to the very Message* itself from which Mrs. Besant quotes. It was "precipitated" in a letter from Tookaram Tatya in 1885 to Col. Olcott, and was addressed *to the President-Founder himself* and *all* his associates. Taking Damodar's indiscretions as a text from which to point a lesson as well as draw a moral, the MASTER said:

"This ought to be a warning to you all. You have believed 'not wisely but too well'. To unlock the gates of the mystery you must not only lead a life of the strictest probity, but learn to discriminate truth from falsehood. You have talked a great deal about Karma but have hardly realised the true significance of that doctrine. The time is come when you must lay the foundation of that strict conduct—in the individual as well as in the collective body—which, ever wakeful, guards against conscious as well as unconscious deception."

Philosophically, here is a "message from the Master", which anyone might approve or disapprove *on its merits,* according to his

*For the complete text of this message, see *Letters from the Masters of the Wisdom,* Adyar, Madras, India, 1919. The date there given—1886—is erroneous, as Damodar had left India and gone to the Masters the year before.

judgment of its moral worth, quite irrespective of its writer, the method of its transmission, or the attendant circumstances. Historically, Mrs. Besant and Col. Olcott both approved this message, believed in Masters and Their Wisdom, accepted and promulgated Their greater "message" of Theosophy, were both "probationary chelas" of these Masters. In weighing their conduct, therefore, they have to be measured by their consistency or inconsistency with the *Theosophy* and the *discipline of the School* they had made their own. Did they, or did they not, act in accord with the principles and rules by which they had bound themselves? The testimony of circumstance in connection with this "warning" which the leaflet quotes, is of value. The message was sent following the Coulomb "exposure," the desertion, by Olcott and the rest, of H.P.B., the resignation and departure of H.P.B., the S.P.R. investigations of Mr. Hodgson and his strictures on Damodar as the servile tool of H.P.B. in the perpetration of her frauds and for his trickeries, his deceptions, his plain unvarnished fraud and lying on his own account. As repeatedly indicated by the course of events and their recital in this history, Olcott and the others believed H.P.B. had been guilty, *at times,* of fraud, and that Damodar was a weakling imitator and blind worshipper of H. P. B. The anguish, the sense of the insult to the soul, the shame and humiliation of all this to a sensitive boy like Damodar, can be all too easily imagined by the most indurated. It well-nigh broke Damodar's heart; it was his "fall," indeed, and justified the Master's saying in the same message that the "poor boy . . . had to undergo the severest trials that a neophyte ever passed through, to atone for the many questionable doings in which he had overzealously taken part, bringing disgrace upon the sacred science and its adepts."

The point is, that *that message was not addressed to Damodar* (who was speedily called by the very Masters to Their Company), but to *Col. Olcott and his associates, individually and collectively, and its moral was for them,* not Damodar, who had succeeded despite his "many questionable doings" in achieving full accepted Chelaship. How did *Col. Olcott and his associates take the warning?* As before they had believed H.P.B. and Damodar "guilty" on accusations "inspired by hatred for the Theosophical Society and for all that it represents", so, in 1894, they formed the same belief in regard to Mr. Judge, and on the same "evidence" from the same sources. It seemed never to occur to Col. Olcott that here was a sharp, a very sharp reproof and lesson, for *him* to accept and *apply to himself.* For, during the ensuing three years he was engaged in a constant struggle with H.P.B. and with Judge who supported her, in opposition to the formation of the E.S.T., as he himself exposes in his "Old Diary Leaves." What his feelings were is there plainly given by himself. Another, and still sharper, warning was given him and others, therefore, in the "message" in August, 1888. Next, during the ensuing two years, he tacitly encouraged Prof. Coues in *his* attacks on H.P.B. and Judge, and abstained from any defense of his

colleagues; finally, H.P.B. was compelled to *take away from him and his interference* the Theosophical Society in Europe. After the death of H.P.B., he began again to succumb to the old tendencies and temptations, despite all former experiences and warnings, and despite all that Judge could do to aid him, as H.P.B. had done before; finally, he passed under the cumulative sway of his own past actions and failures to heed the warnings given, to the place where he became the *active* tool, with Mrs. Besant and others of lesser repute, of "persons inspired by personal hatred of Mr. Judge and of the Theosophical Society and all that it represents."

Do we charge Mrs. Besant, Col. Olcott, or any of the lesser agents, with conscious, deliberate, premeditated, malicious intent and effort to assassinate the good name of Mr. Judge?

Far, far from it. We charge them with nothing. We recite the facts on record, a record made by themselves, and argue from the facts such conclusions as logical insight makes inevitable. We weigh those facts in the light of the teachings of Theosophy, the Rules and Instructions of the E.S.T. We have endeavored to pursue with them the identical course followed with regard to H.P.B. and Mr. Judge. That the conclusions reached are at polar antitheses in the one case and the other is due, not to differences in *teachings,* for they all professed the same teachings and the same regard for the rules of Occultism. The inevitable conclusions logically following from the facts and the philosophy show in the one case a steadily widening breach between precept and practice; in the other a steadfast adherence in every vicissitude and strain to the self-imposed standard of conduct. But this being assumed for the moment by the reader, and it being granted that Col. Olcott, Mrs. Besant, and their coadjutors in 1894-5 were *sincere* throughout, the unavoidable question confronts writer and reader alike: What *is* the explanation of the conduct and actions of Mrs. Besant, Col. Olcott, and the rest? We answer: In the "warning addressed to all Esotericists" in the *Preliminary Memorandum* of the E.S.T. They were the victims of *Pledge Fever;* they were not "awake and on guard" against *unconscious self-deception;* they *believed they could depart from the discipline of the School of the Masters, violate the Rules of the School,* and yet "avoid the esoteric pitfalls." In the words of the *Second Preliminary Memorandum,* they "lost their moral balance unconsciously to themselves." Mere neophytes, mere probationers of the Second Section, they posed as *Teachers of Occultism.* They "spit back in the face of their Teacher" — in the graphic words of the Master they professed to revere and obey. Instead of "wiping away the filth with which the Teacher had been defiled by the enemy", they first remained supine when the Teacher was attacked, and ended, as we shall see in the outcome, by defiling that Teacher themselves. H.P.B. knew what had been, what was, and what was to be. At the time of the Coues-Collins-Lane-New York "Sun" assaults, when her sole vigilant defender was Judge, who was also assailed as infamously and venomously as herself, she wrote warmly

of Judge, as she did so many times before and after, and called "on all those who will remain true to their pledges to do their duty . . . *when the time comes,* and especially by their American brother", who is "hated by certain persons as unjustly as I am by some unprincipled enemies who would still call themselves Theosophists."

Ecclesiastical history is filled, East and West, with the records of those *sincere* persons, prelates and laity alike, who, *not having "learned to discriminate truth from falsehood"* in men, things and methods, however facilely they intellectually grasped "the empty virtue of an abstract truth," were led, step by step, by their own *Karma* to the point where they *in all sincerity* made a mockery of the Teaching and the Teacher they professed to revere and obey—*where they saw and did evil, because that evil appeared to them good.* How else have all the religious persecutions of all time come about. How else all the false religions and the countless sects?

To continue our narrative. After his return to the United States Mr. Judge reprinted the "Occultism and Truth" circular, with this appended note, initialed by himself:

> "The general propositions found in the above as to morality and the higher type of Occultism are so old and have been so widely spread, so often dwelt on in the work of the Theosophical Society, that one would hardly suppose any member was unacquainted with them; but a good thing cannot be too often repeated, and hence all must instantly concur. The circular was issued in London for distribution, and a copy having been sent to New York it is published according to the desire of the signers. W. Q. J."

Mr. Judge made no comments, raised no questions, voiced no complaints, ignored the inspiring motive behind the circular. He did the same with the article "T.S. Solidarity and Ideals," written by Col. Olcott as President of the Society as his contribution to the epilogue of the London Enquiry, and sent, "with fine Italian hand" to the "Path". Mr. Judge published it in full as the leading article in the October number, and let it stand upon its merits as one of the "exhibits" in the case. Col. Olcott sent copies also to "Lucifer" and the "Theosophist". It was partially reprinted in "Lucifer" *in advance* in the September number with a bracketed editorial addendum: *"This is an extract from an article which will appear in full in* The Path." The "Theosophist" printed it in its November number with a foot-note, "From the *Path.*" The circumstances require a brief extract from the article for comparison with former pronunciamentos of the President-Founder, no less than to complete the setting of the stage following the London Enquiry. The President-Founder says:

> "The time seems to have come for me to say a word or two about the constitution and ideals of the Theosophical Society, so that they may be made perfectly plain to the thousands of new colleagues who have entered our membership within the past five years. . . .
>
> "After the lapse of nineteen years, the small group . . . who casually met in . . . New York City, has expanded into a Society with nearly four hundred chartered Branches in the four quarters of the globe. . . .
>
> "What is the secret of this immense development, this self-sowing of Branches in all lands?"

The President-Founder gives the answer as it appears to him: "It is the Constitution and proclaimed ideals of the Society." He speaks of the Society's aim (Objects) as calculated "to attract all good, broad-minded, philanthropic people alike." He discusses Theosophy and says:

> "One reason for our too general confusion of ideas, is that we are prone to regard Theosophy as a sort of far-away sunrise that we must try to clutch, instead of seeing that it is a lamp to light our feet about the house and in our daily walks. It is worth nothing if it is but word-spinning, it is priceless if it is the best rule and ideal of life. . . . I know, what many others only suspect, that Theosophy is the informing life of all religions throughout the world. The one thing absolutely necessary, then, is to cast out as a loathsome thing every idea, every teaching which tends to sectarianize the Theosophical Society. We want no new sect, no new church, no infallible leader, no attack upon the private intellectual rights of our members. . . .
>
> "Hypocrisy is another thing for us to purge ourselves of; there is too much of it, far too much among us. The sooner we are honest to ourselves the sooner we will be so to our neighbors. We *must* realize that the theosophical ideal of the perfect man is practically unattainable in one life. . . . Once realizing this, we become modest in self-estimate and therefore less inflated and didactic in our speech and writings. *Nothing is more disagreeable than to see a colleague, who probably has not advanced ten steps on the way up the Himalayan slope towards the level of perfection where the great adepts stand and wait, going about with an air of mystery, Burleighan nods, and polysyllabic words implying that he is our pilot-bird and we should follow him. This is humbug, and, if not the result of auto-suggestion, rank hypocrisy. We have had enough of it, and more than enough. . . .*"

After paying his respects in the sentences we have italicised to his hypothetical "colleague", whom every one understood to be Mr. Judge as he appeared to Col. Olcott, the President-Founder, after a further paragraph in the same vein, calls on all members to join in "forgetting ourselves in building up the Society." This leads him naturally from the Society to his favorite theme:

> "From the office windows of Madison Avenue or Avenue Road, Adyar seems very far away, and the fact of its being the actual centre of the whole movement is sometimes apt to be forgotten. . . .
>
> "The heart, or evolutionary centre, is Adyar, or whatever other place may have the Executive Staff in residence; just as Washington is the heart of the American Union. . . . The boast of all Americans is that the Federal Government lies like eider-down upon the States in times of tranquility, yet proves as strong as tempered steel at a great national crisis. So in the lesser degree is the federal constitution of the Theosophical Society, and in that sense have I ever tried to administer its business. We have passed through the recent crisis with ease and safety because of our Constitution, and it is due to that that we are today stronger and more united than ever before. . . ."

Thus passed, or seemed to pass, the great storm in the exoteric body, the Theosophical Society. The crisis in the Esoteric Section remains to be considered.

(To be continued)

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called Maheswara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul.—*Bhagavad-Gita, Chapter XIII.*

I DROPPED you a line yesterday which doubtless you have received. If you caught the line and held it, it will be good for you. For, after all, it is not what we get but our eagerness to grow that counts; and that, when held, never loses an opportunity. Now whatever comes of the present occasion, you will have taken the right position, and the results must be in the direction of growth. If you could but have taken this position from the start, it would, of course, have been better; but now that you see it, you have a basis to work from in the future.

I know very well that what you forego must be a severe deprivation, but its very severity makes the lesson greater and stronger. So, work now as if you were alone, and always going to be alone, and taking such an attitude will bring out your strength—your reliance being on the Law, the Lodge, and your inner Self. Have no fear whatever; forget results, and let the Warrior fight in you. So will you grow into a closer union, a better realization. "Good Karma is that which is pleasing to Ishwara." It is "good" because of the attitude taken, and because it came from beyond the personality—was not striven for as such.

I do not suppose that it offers much consolation to think that we will have to avoid *making* "good Karma" as well as "bad", for generally considered, both are personal and physical, relating to the lower self. We use Karma in performing duty, but our work is evidently not that of manufacturing any special brand for our own use and pleasure; we take it as it comes, and are happy as may be under the circumstances, learning to be happy under any. So, in any case, we will resignedly say "it is a good opportunity to learn something." Yet, we would have been equally glad had it been otherwise.

Doubt is a horror; it grows and spreads quickly in the soil of the personal idea. The remedy is to go back to the time when you had the strongest sense of sureness, and then rehearse your grounds of surety; by this, doubt will be dispersed like the mists before the morning sun. You apparently know how, for having given definite expression to a form of doubt, you let the sun shine on it and it went.

"The shifting serpent of Self," is a great "murkier" of the waters of life, as you remark. Fortunately, We are not the waters, and we can learn to swim, with the "head" high, and then it makes little difference how much the serpent "murks"; that's *his business*—not ours.

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*From the Letters of Robert Crosbie, here published for the first time.—Editors.

"Prakriti is said to be *that* which operates in producing cause and effect in actions."

"He who gives up the results of action, is the true renouncer."

"The true is adverse neither to the works that fail nor those which succeed."

"Let us be true renouncers."

That is the right idea, to fight it out on the line of battle no matter what comes. The worst that *can* come, is to die fighting in a righteous cause. It is also the very best that can come. So there is nothing to fear. Death never touched it at all, dead though the house of it seems.

About the meeting: I think that the explanation about the "astral" was all right. When a man sleeps, he neither knows nor cares what is going on in the world about him; yet he has his self-consciousness and is otherwise occupied than with the doings of physical bodies. At the same time, he may converse with people who may be actively engaged in bodily actions at the time and who will know nothing of the converse. The "community" is within the sleeper, as the result of waking experiences; the heavenly state is, also, the result of the best of the waking experiences; both are individual and assimilative rather than communal in the ordinary man. The astral plane is a reflection of earth and an inferno. The wise man tarries there neither during life nor after death. When a man dies, he does so to get rid of the earthly body and its connections; having had a meal of earthly conditions, he stops eating, in order to assimilate the food. If he had to "eat" *more* on the astral plane (which communal life would necessitate) the cessation of bodily activity would confer no advantage, nor opportunity for assimilation of undesirable elements acquired during physical life. Other analogies may occur to you.

The elemental kingdoms have never been fully explained, for which there must be a reason. There are seven great classes of Devas, with their seven sub-divisions, among the former being the *Kumaras* with whom man has most to do—or *vice versa*. The nature-spirits seem to be the off-shoots of the first elemental kingdoms, some passing the concrete Mineral (not becoming crystallized); others not becoming herbalized; others escape forms of watery life; still others escape forms of air life. It may be that there is a greater supply of the spirit of the lower kingdoms than opportunity for entrance, and that these become the spirits of the elements connected by nature with the four elements of earth, water, air and fire; some would have etheric forms, and some astral, their field of operation being in their respective elements. They appear to be outside the line of evolution that leads to human consciousness—in this manvantara—but must be necessary elements in the great scheme. H. P. B. says "There are no entities in the four lower kingdoms possessing intelligence that can communicate with men, but the elementals have instincts like animals. It is, however, possible for the Sylphs (the wickedest things in the world) to communicate, but they require

to be propitiated." Just why the Sylphs are wicked, I do not know, but think that this is the class that can alter shape at will and produce glamour where human defects permit their impersonations; they seem to court and delight in human worship. No doubt, there are several classes of them. "The heathen in his blindness bows down to wood and stone" but he, if the above be true, is better off than many who call him heathen. He is wise who sees the Self in all things and all things in the Self.

There is no memory without thought. The moment we cease to think of a desire, it is non-existent for us. Memory is the thinking of a past experience. We sometimes recall these experiences into action purposely; sometimes, they arise by association with other things thought of or experienced; but we do not need to identify ourselves with them or entertain them. The best way is to entertain and keep busy with other kinds of thought; then, there will be no room for undesirable tenants.

Well, I will let this go—best of luck and health. As ever—

OCCULT KNOWLEDGE*

OCCULT Knowledge means knowledge which is "hidden", but it also means knowledge which is known. If it is knowledge that is known, there must be those who know it; there could be no knowledge without the knowers of it. True occult knowledge can only be obtained by those who follow the path to it. That path was set down by those Who Know; those who will may and can arrive at that knowledge. It is not a path open only to certain persons; it is open to every living human being, and limited only by the limitations we ourselves place around it through choice or through ignorance.

But there is much heard in the world to-day of what passes for "occult knowledge". Much experiment goes on under that name in various directions: we have societies for psychical research and psychological research, and there is much talk of psychic and astral "experiences" and "communications" with the dead. All these various methods of research are from below, upwards, and will never find the goal. Scientific methods, psychological methods, the methods of the Spiritualists, alike proceed from particulars to universals. Particulars are infinite, and those who follow that path will inevitably get lost in its infinite ramifications, with no real knowledge gained. The goal is to be found *from above, below*—from universals to particulars, and not the reverse.

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* From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

The Path of real occult knowledge begins where all begin. It is the Path of all beings, and we need to see the reason why it is an open path for all. We find ourselves in the midst of a vast evolution, with beings of many grades still below us, lower in point of consciousness and intelligence than ourselves, and we ought to see that there must also be beings above us far greater than we are. All these beings have sprung from a common Source; all differ seemingly, yet there exists, supreme in all, the same power to perceive, to know, to learn.

Now, we have to understand the reason for the differences in beings and for our own limitations. We have, then, to seek out the beginnings of things, for everything that exists had a beginning, and, of course, everything that had a beginning will have an ending. If our beginning was with this life only, the end of this life would be our complete finish; then we would have no concern with anything else nor understanding of anything else. But there is knowledge that extends prior to this birth and beyond this life, and in that hidden knowledge we may get the clue to an understanding of, not only our own natures, but the nature of all beings everywhere.

Our first great firm basis is in the perception that all knowledge must lie in and be sustained by the common Source of which we are a part and an expression. That common Basis could not be any Being, for being means finiteness and limitation, and outside of it must still be that which is not contained. We have to go far back of all beings and creations and creatures to that Cause which lies behind all life, all consciousness, all spirit, all being. *That* is not different in any being. It is the same in all, and so there must be essential Divinity in all beings of every grade. There is one Absolute Principle which is the origin, the sustainer, the container, of all that ever was, is, or shall be. We call it a Principle, because to name It is to define It, to limit It, to belittle It. To endeavor to give It attributes of any kind is a limitation, and we must go back of all limitations if we are to understand the Omnipresent and Immortal in us and in all things.

Our search for knowledge is usually and universally looking for something outside. We are looking for information, for instruction, in the thoughts of other men, in the ideas of other peoples, which, in this school of Occult Knowledge is not knowledge at all. The only *knowledge* we can have is that which we gain for ourselves, and within ourselves, as actual experience. External facts and information can never give us any understanding whatever of the higher, more divine parts of our nature.

There is no understanding, no explanation, of the mysteries of our own existence on the basis of a single life. We have to go beyond that, back of that, to realize what evolution means. Evolution means an unfolding from within outwards, and that is the way all beings grow—physically, intellectually, spiritually. The beings below us are unfolding; they are embryonic souls not yet arrived at the human stage of self-consciousness and self-realization, but they are

on their way to where we already are. Now, the same thing is true of all the beings above us. They have already passed through stages similar to ours. The inner part—the Enduring in every being—is illimitable, infinite, in its power of unfolding and expression, because it is the Immortal.

But you say that there was a beginning to this life. So, too, there was a beginning to this day, to this experience, to this collection of experiences, to this body. Yes; but in each and every case this beginning and those beginnings were the repetitions of other beginnings and endings—of what? Why, of experiences, of instruments, of perceptions; not of the Perceiver, the real being.

This brings us to the perception of Law; the Law of Periodicity, the Law of Cycles, which is illustrated in every department of nature. Our being here under evolution ought to show any intelligent person that no one has reached his present stage save through previous stages. That which pushes "us" on, that which is the basis of all the powers we show or express is the Spirit in us, our real Self. The Spirit of man has all the powers that any Spirit has. That Spirit is universal, not limited to any one being or class of beings. In man it is individualized and is the true Ego in each of us. As such Ego we have the direction of that inflow of universal force which we call the Spirit, and we direct that power in various ways, some of which we call good, and others we recognize as evil, for it must be understood that neither good nor evil exist of themselves, but only as the subjects or the results of action.

We have imagined that good has come to us from others and that evil has come to us from others. But as directors of the forces of Spirit, as Egos, we can see there is nothing brought to us or upon us except as we cause that operation ourselves. We have often heard it said that whatsoever a man sows, that shall he also reap, and we have perhaps believed it. But have we ever applied it in another way, that whatever we are reaping, that we must have sown?

The Law of Periodicity, of Cycles, being universal, must apply in every particular to every particular being. That is justice. If Law is not universal then this is not a universe of law, but of chance. But if it is a universe of law, then our very conditions, our possessions, our intelligence, our beliefs, everything that comes to us, comes as the result of our own thought and action. As we are reaping at any time, so we must have sown at some time. As we are sowing at any time, so we must reap at some time. Our birth, our circumstances, are reapings. Our attitude towards them, our use of them, are sowings. We are born into any body, any conditions, as the result of our past sowing—our past lives. That is justice, and it alone explains the differences between people.

We are responsible beings, and the feeling of responsibility is the first step towards selflessness. The thought that the Law is imposed upon us by any being or beings, is destroyed by the recognition that the Law is inherent in ourselves: as each one acts, that is, affects others, so is the re-action upon himself.

The differences between people, and the contradictions in ourselves, are in the fundamental ideas held; for as a man thinks, so he acts. If he thinks this is the first time he has been on earth, that it is the only time; if he believes that some being brought him here, governs him while here, is going to take care of him when he dies—if he has those ideas, he will act in accordance with them, and that will bring its inevitable reaction.

But if we see that the Spirit is behind everything, that all Law is the action of Spirit, that we are Spirit, we will have a true perception of our own natures. We will begin to think in ages, instead of the days of one short life; the basis of our actions will be those Eternal Verities that have been proven again and again by Supermen —those Beings above us who once passed through our stage, and who are now the Knowers of the Eternal. They hold this knowledge, and that which has been given out by them as Theosophy is a statement of a portion of their knowledge. It is as much as we can assimilate, or understand, or use.

So, being Spirit, and acting under the Law of our own Being, we grow to realize what the whole Universe means; that the Universe exists for no other purpose than the evolution of Soul—the embryonic souls below us, the partially developed souls here among us, and the perfectly developed souls above us; all climbing the great stair of development, of Self-evolution. No one can force us up the stair. We may go on and on and on, on the same level for myriads of lives; we may go lower; but if we are ever to make the ascent from Man to Superman, from Soul to Great Soul, we ourselves must fulfil the conditions that will enable us to do so.

Along these lines lies Occult Knowledge. There is such a knowledge, and it is far and beyond what we call reason, for reason is merely working from premises to conclusions, whereas, real knowledge is direct cognition. We do not reason about the things we *know*. We do not have to reason about all the knowledge we have attained in the past; when we are on the plane of Knowledge, we know without any reasoning whatever.

Now, this goes far deeper than most people imagine. It is possible for the human being to reach that stage where by looking at a thing he can tell the whole nature of it, from its origin, all the processes through which it has passed, all the incidental relations it may have had. That is direct cognition—Occult Knowledge, and is to be gained by the recognition and conscious use of the powers of the Inner Self. It cannot be gained by reasoning, or the inferences reached from looking at things from outside and judging from what we are able to perceive; it is gained by what we call the Intuition—the acquired knowledge of all the past. Occult Knowledge enables one to absolutely determine what is the nature and essence of anything regarded.

True and full Intuition can come to us as a steady light only through our doing away with the false ideas that we now hold and employ. So what is required is a correction of our basis of thinking.

Theosophy gives us the true basis for right thinking, and so, of course, for right action. The consistent and persistent effort to think and act from a right basis draws out a certain power in ourselves, and that power manifests, first of all, as the power of concentration —the ability to hold our mind upon a single subject or object to the exclusion absolute of every other thing.

How many of us have that power? I venture to say, not one. We have no *stability* of mind, and we must get that. But the power of concentration *cannot* be used if we imagine ourselves to be changeable, perishable beings. We think that in order to "develop" *we* must change. It is not true. We need to change our fundamental ideas, our minds, our modes of thought, our instruments. That is where the development comes. If we are ever going to learn to concentrate, we must concentrate from the basis of the steady point in us, the Perceiver, the Spirit, our real unchanging immortal Self. We cannot come to or connect with that Power in ourselves unless we realize that all life is One, that all beings like ourselves are moving on the same path. In that way we realize Universal Brotherhood in a spiritual sense: that Altruism should actuate us in every thought, word and deed.

If we consider these things we will see how far away we may be from making a beginning in the direction of Occult Knowledge. We have to make the beginning and the sooner we start the better. This is the arousal of the Spiritual Will. Will is not a thing in itself, a power in itself. The Will is consciousness in action as distinguished from consciousness inactive. As soon as we think or desire in any direction the "will" works. That Will is weak or strong according to our idea of ourselves, our thoughts, our desires, our aspirations, our considerations of our weaknesses, our limitations. If we realize that we are *Spiritual* beings and think and act in the right direction, at once the Spiritual Will begins to work, the power of Concentration is strengthened, the feeling of responsibility grows, the whole nature begins to change, to be transformed—the Great Transition is going on.

These are the Eternal Verities that we ought to grasp. We ought to grasp them first and apply them in ourselves and to ourselves, and then we will find that these things are true, because their truth is *realized*—become as evident to us as the sun in heaven.

HABITS

There are no good or bad habits. In themselves they are but evidence of what is going on inside. When we say this is good and that is bad, we cast a reflection on the quality of our own Soul. A change of habit is very much like the putting on of a more respectable looking coat. What we need is to change our hearts and desires; then habits will follow as naturally as dogs follow their master.

STUDIES*

PARACELSUS IV

(Continued from July)

BRAHMAN (neuter), as the Mysterium Magnum of Paracelsus, is an absolute mystery to the human mind. According to the Hermetico-Kabalistic philosophy of Paracelsus, it is Yliaster—the ancestor of the just-born protyle, introduced by Mr. Crookes into Chemistry—or primordial Proromateria, that evolved itself out of the Cosmos.

"When creation (evolution) took place the Yliaster divided itself; it, so to say, melted and dissolved, developed out of (from within) itself the Ideos or Chaos (Mysterium Magnum, Iliados, Limbus Major, or Primordial Matter). This Primordial Essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power, but also as a vital matter of which the substance of living beings consists. In this Limbus or Ideos of primordial matter, ... the only matrix of created things is contained. It is described by the ancients as the Chaos . . . out of which the Macrocosmos, and afterwards, by division and evolution in Mysteria Speciala, each separate being came into existence. All things and all elementary substances were contained in it *in potentia* but not *in actu.*" This makes the translator, Dr. F. Hartmann, justly observe that "it seems that Paracelsus anticipated the modern discovery of the 'potency of matter' three hundred years ago."

The Magnus Limbus, then, or Yliaster, of Paracelsus is simply our old friend "Father-Mother" *within,* before it appeared in Space. It is the Universal Matrix of Kosmos, personified in the dual character of Macrocosm and Microcosm, or the Universe and our Globe, by Aditi-Prakriti, spiritual and physical Nature. For we find it explained in Paracelsus that: "The Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree may grow out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word of God, while the Limbus minor, (the terrestrial seed or sperm) takes it from the earth. The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the great. The little Limbus possesses all the qualifications of the great one, in the same sense as a son has the organization similar to that of his father . . . As . . . Yliaster dissolved, Ares, the dividing, differentiating, and individualizing power (Fohat, another old friend) . . . began to act.

"All production took place in consequence of separation. There were produced out of the Ideos the elements of Fire, Water, Air, and Earth, whose birth, however, did not take place in a material mode, or by simple separation, but spiritually and dynamically (not even

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* Collated from *Isis Unveiled* and *The Secret Doctrine.*

by complex combinations,—*e. g.*, mechanical mixture as opposed to chemical combination), just as fire may come out of a pebble, or a tree out of a seed, although there is originally no fire in the pebble nor a tree in the seed. 'Spirit is living, and Life is Spirit, and Life and Spirit (Prakriti, Purusha?) produce all things, but they are essentially one and not two.' The elements, too, have each one its Yliaster, because all the activity of matter in every form is only an effluvium of the same fountain. But as from the seed grow the roots with their fibres, afterwards the stalk with its branches and leaves, and lastly the flowers and seeds; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristic of their parents. The elements as the mothers of all creatures *are of an invisible, spiritual nature, and have souls.* They all spring from the Mysterium Magnum."

Or, as in the philosophy of Paracelsus: "Everything is the product of one universal creative effort . . . There is nothing *dead* in Nature. Everything is organic and living, and therefore the whole world appears to be a living organism." One thing is certain in this: the knowledge of these primary causes and of the ultimate essence of every Element, of its Lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe during the latter centuries of the Christian era who was versed in this mystery. Had not a criminal hand put an end to his life years before the time allotted him by Nature physiological Magic would have fewer secrets for the civilized world than it now has.

In the works of Paracelsus, Van Helmont, Philalethes, Pantatem, Tachenius, and even Boyle, "the great characteristic of the alkahest" to dissolve and change all sublunary bodies, *"water alone excepted,"* is explicitly stated. And is it possible to believe that Van Helmont, whose private character was unimpeachable and whose great learning was universally recognized, should most solemnly declare himself possessed of a secret were it but a vain boast?

Let us compare the views of Professor Crookes, so eminent in modern chemistry, with some sentences written in plain and good, albeit old English from the translations of Van Helmont and Paracelsus. We learn from their own admissions that the alkahest induces the following changes: "(1) The alkahest never destroys the *seminal virtues* of the bodies thereby dissolved; for instance, gold, by its action, is reduced to a *salt* of gold,—antimony to a *salt of antimony,* etc., of the same seminal virtues or characters with the original concrete. (2) The *subject exposed* to its operation is converted into its three principles, salt, sulphur, and mercury, and afterwards into salt alone, which then becomes volatile, and at length is turned into clear water. (3) Whatever it dissolves may be rendered volatile by a sand-heat; and if, after volatilizing the solvent, it be distilled therefrom, the body is left pure, insipid water, but always *equal in quantity to its original self.*"

Further we find Van Helmont, the elder, saying of this salt that it will dissolve the most untractable bodies into substances of the same seminal virtues, "equal in weight to the matter dissolved;" and he adds, "This salt, by being several times cohobated (with Paracelsus, *sal circulatum*) loses all its fixedness, and at length becomes an insipid water, *equal in quantity* to the salt it was made from." ("De Secretis Adeptorum". Werdenfelt: Philalethes: Van Helmont: Paracelsus.)

The objection that might be made by Professor Crookes on behalf of modern science to the hermetic expressions would equally apply to the Egyptian hieratic writings—they hide that which was meant to be concealed. If he would profit by the labors of the past he must employ the cryptographer, and not the satirist. Paracelsus, like the rest, exhausted his ingenuity in transpositions of letters and abbreviations of words and sentences. For example, when he wrote *sutratur* he meant tartar, and mutrin meant nitrum, and so on. There was no end to the pretended explanations of the meaning of the alkahest. Some imagined that it was an alkaline of salt of tartar salatilized; others that it meant *algeist,* a German word which means all-spirit, or spiritous. Paracelsus usually termed salt "the centre of water wherein metals ought to die." This gave rise to the most absurd suppositions, and some persons—such as Glauber—thought that the alkahest was the spirit of salt.

It requires no little hardihood to assert that Paracelsus and his colleagues were ignorant of the natures of elementary and compound substances; they may not be called by the same names as are now in fashion, but that they were known is proved by the results attained. What matters it by what name the gas given off when iron is dissolved in sulphuric acid was called by Paracelsus, since he is recognized, even by our standard authorities, as the discoverer of *hydrogen?* His merit is the same. Paracelsus and Van Helmont knew the properties of water as a solvent as well as modern chemists, and what is more, made no concealment of the fact; which shows that this was not *their* universal solvent.

Alchemists claim that the primordial or pre-adamic Earth, when reduced to its first substance, is in its *second* stage of transformation like clear Water, the first being the Alkahest proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it contains not only all the elements of his physical being, but even the "breath of life" in a latent state, ready to be awakened. This it derives from the incubation of the "Spirit of God" upon the face of the Waters—Chaos. In fact this substance is Chaos itself. From this it was that Paracelsus claimed to be able to make his Homunculi; and this is why Thales, the great natural philosopher, maintained that Water was the principle of all things in nature.

Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain who were all blind enthusiasts, hysteriacs, or cheats, or is it the handful of modern sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter is the case, we opine.

ON THE LOOKOUT

WHY MUSIC HATH CHARMS

In an Oxford University lecture it was stated as probable that the auditory nerves have more extensive connections than any others of the body. Researches indicate that practically every function of the body is affected by music.

Theosophy said in 1888:

> "We say and maintain, that SOUND . . . is a tremendous Occult power; that it is a stupendous force. . . Sound may be produced of such a nature that a dying man . . . would be revived and filled with new energy and vigour." (S.D., I, 555.)

H.P.B. stated that as one *thrice saved from death* by that power, she should know something about it. In many other matters, the nature of influenza, for instance, the hints she gave would be invaluable to the mere physical welfare of humanity, should there be found physiologists able to divest themselves sufficiently of prejudice to study in earnest; almost as invaluable to physical welfare as her ethics have proven to the mental and moral welfare of those who have tried them in earnest.

ALWAYS WITH US

"The poor ye have always with you." Examples of the wearers of spiritual rags and tatters referred to by Jesus, are to be found in the cult of gland worshippers, Drs. Berman, Crile, and Tridon, among others.

According to these, every mental condition, from heroism to cowardice, from asceticism to perversion, is the result of some glandular secretion or other.

We are quite willing to grant that the body and brain mind have to meet certain physical conditions before mental and moral characteristics are manifestable on the physical plane. *But what causes the secretions?* Everyone knows that a habitual coward may under certain purely mental stimuli rise to great heights. Now, as these scientists show, for heroism to manifest itself in such a case, certain secretions must increase. Why the increase?

If we have on one hand a life long inhibition removed by artificial increase of secretions, or traced to the lack thereof, and on the other, these secretions increased by, as said, purely mental stimuli, then we have in one case mental results traceable to physical causes, and on the other, physical results traceable to mental causes, and in their turn making possible the manifestation of mental actions of a different category. Two classes of phenomena requiring different kinds of explanations, and one of them, insofar as the above gentlemen are concerned, quite unexplained.

If an explanation can be evolved which will tie these into a coherent whole, and explain on one single hypothesis both sets, then, according to every principle of both science and philosophy, the latter is more likely to be true. Here it is, literally older than the hills:

Two minds in the human being—an immortal one, built up by the experiences of hundreds of incarnations; a temporary one, a *reflection* of the former, and its tool, useful only for the events of this life and for the passing on of experience to the immortal Master, with its possibilities determined by the extent to which the Higher Mind (Buddhi-Manas) is able to master and control the general life of the body, and the extent of that mastery and control determined in turn by the course of action taken in previous lives by the Immortal Individual through its then instruments.

Thus, for the habitual coward, an inhibition caused by wrong courses in other lives, shutting off the Individual from proper control of its instruments; for the occasional heroism of the same man, an appeal strong enough to break

through the crust and arouse some of the ancient power, which in turn influences the smaller, but still conscious lives forming the brain and body, to the action which shall release the better possibilities of the reflected mind.

In the case where inhibitions are removed by medical treatment, the individual has exhausted the results of the old actions, thereby allowing the operation of "subconscious" action, which brings him into the presence of the one who can give the necessary relief; this picking up of the old ties being possible because of the essential and unbreakable *unity* as well as practical omniscience of all the Immortal Individualities.

Is it not easy to see that this not only explains all these phenomena, but all actions done, or effects suffered by human beings in the world of works? If some are unable to see this, then *their* inhibition is likewise explained on the same grounds; materialistic courses pursued, of old as of today, by the Individual through his imperfect instruments; materialistic courses made possible by, and only by, lack of perception of that essential UNITY.

SPECULATIONS VERSUS KNOWLEDGE

These same glandular experimenters have discovered, or rather *re*discovered a very important fact: the tremendous influence of harmony and sound in general on the physical organism; this, according to them, because sounds influence the glands. "Music that we call 'sad' is sad because it depresses the activity of the pituitary." We *had* thought, from our own experience and that of others, that music was sometimes sad because of the recollections connected with certain tunes; presumably according to this reasoning, the death of a loved one depresses the pituitary gland, and therefore makes us sad; or else there are different kinds of sadness altogether. It would seem also evident that there are different kinds of pituitary glands, having different ways of acting; since "jazz" music, for instance, seems to elevate greatly the pituitary gland of some people, while on the part of others it depresses it not only to the point of sadness, but of desperation, and even homicidal desires directed toward the "musicians." Will the gentlemen kindly rise and explain?

H. P. Blavatsky, however, rather anticipated these glandular musicians, saying that by music properly applied one might be practically raised from the dead.

Which gives rise to the idea that it might be well to investigate who those were who knew these secrets of music in 1877, and *why* they considered H.P.B. important enough to take this trouble with.

MUSIC STIMULATES GROWTH

She also said in 1877, in "Isis Unveiled," that music, properly applied, has the effect of tremendously stimulating plant growth. Those interested will do well to bear this in mind, as it will be verified some day, like the rest of her doctrines and prophecies.

The question for us is whether enough of these will be verified before the necessity of certain warnings by her, in regard to the *abuse* of these powers, is also made manifest. We *had* all these powers, and more still undiscovered, but for which Dr. Carrington and others are recklessly hunting. We had them when we ourselves lived in the old Atlantean civilization, which we destroyed by their misuse, as we will surely destroy this one if the true philosophy of life, Theosophy, does not succeed in permeating the mind of the race in time. The powers of music, or of anything else, used as we have used everything discovered by us heretofore, blindly and selfishly, without thinking first of all of the common good, will take us, not to an earthly paradise, but to its opposite. This is not rhetoric, poetry or sentiment, but cold hard *fact,* as well substantiated as any accepted fact in the world today. If so, why not generally accepted? Why were the circulation of the blood, the heliocentric system, atomism, and other things—known to the Orient thousands of years ago—resisted and denied to the last gasp by the West? Merely the ignorance, pride, prejudice, and selfishness of barbarian races equipped by circumstance with all the deadly machinery of civilization.

PAST INCARNATIONS

References to reincarnation appearing in the press are mostly interesting as indices of the spread of the idea; their intrinsic value is usually strictly minus. Now and then, however, some one, instead of thinking he thinks on the subject, does think.

Henry C. Warnack says:

"Ever hear of a man who could remember when he was a slave, a blacksmith, a maker of bricks or a public charge? Ever hear of a woman who remembered living and dying as an ordinary housewife, spinster, or servant? . . . Never in all the wide realm of being . . . is it not remarkable, with the universe crammed full of common people, that only the famous remember anything about themselves?

"Of course, the whole worth of the idea to those who think they know and to those who know they do not is simply the open privilege to all persons of inviting the appearance in themselves of the qualities that were dominant in every ideal. . . .

"If the past has any value for you, then you already have it; and if it did not have, you would best do some tall hustling in order to make the present count. Your bank will not know you because you think you were Croesus. It is interested solely in Bill Smith and Tom Jones as going concerns with credit that is backed by the goods."

Mr. Warnack's remarks are recommended to the nine Cleopatras and fifteen Joans of Arc, the six Napoleons and the eight Caesars at present extant in an overcrowded world; also to those who spend time in looking for the "affinities," male or female, of past lives; said affinities, apparently to be recognized in all cases chiefly by their surpassing charm or nobility—or by the possession of helpmeets "who do not understand."

PROGRESS

In the same number of the Los Angeles Times, containing Mr. Warnack's article, is an editorial on the airplane, composed of one paragraph on accidents, two on the non-appearance of any really useful purpose for the machine, two on its failure to be a successful commerce character, and four on its record and prospects as an instrument of warfare. The editorial is essentially fair and tells the truth, and the proportion of paragraphs shows precisely the importance of the various fields of usefulness which the average invention finds in the "civilized" world; but we look for no ceasing of the fatuousness written by the ream in *re* the wonderful "progress" of the human race, every time some inventor places on the market a new invention, whether its usefulness is confined entirely to murder or not. And most of them, even where harmless in that respect, merely add another unnecessary necessity to ride upon the weary shoulders of a population too overburdened with the care of, and slavery to machinery, to be able to think even occasionally over the problem of why it is here, and whether or not it is fulfilling its purpose of existence.

We recollect the anecdote of the boastful American and the Chinese Mandarin, upon the American retailing with great gusto how he once made a journey from Los Angeles to San Francisco in ten hours; the Mandarin inquired: "And what did you do when you got there?" But the man of "progress" could not remember.

We are rushing madly from an unknown origin to an unknown destination, trying to shorten the journey by embracing every feverish and unhealthy excitement we find in our path; but few of these speed-mad travelers have any idea of what they will do when they get there. So long as the travel is rapid, it's the thing; direction and destination mean nothing.

The chief difficulty, perhaps, is that the public mind has, between bigotry and materialism, been hypnotized into the idea that the origin and destination *cannot* be known; but as every student of Blavatsky and Judge knows, every argument in favor of the unknowableness of these things, is equally valid in favor of a philosophy altogether different. No one knows whether or not the ultimate reason for the universe can or cannot be known; but it is mere

paralysis of thought which leads to the idea that it is only in the final explanation of all things that we find the reasons for human miseries and inequalities, the reasons for his complex organization, and the duties therewith connected. Why not at least *try* to find out?

BIGOTRY AND THE BIBLE

Mr. Lewis is indignant because he was not allowed to use a high school building for a lecture showing that the Bible has retarded civilization. We admire Mr. Lewis' perception of the truth and his courage in trying to promulgate it, but not his judgment in expecting to be allowed to teach it in a high school. That is not what high schools are for.

Arthur Brisbane, chief aide to Mr. Hearst, comments:

"Mr. Lewis says the human intellect developed in Greece and Rome . . . and went backward during the middle or "dark" ages. The backward movement . . . was due to the fact that barbarians came down from the north . . . stamped out knowledge. Christian teaching gradually civilized them (since when?) and did more for education than any pagan religion had done." As, for instance, when Galileo was forced by the threat of the stake to recant his astronomical discoveries, which had been well known in "pagan" Greece and Rome? We do not know whether Mr. Brisbane's statement is due to abysmal ignorance or a pandering to his Christian readers. The historical facts, however, are that, first, Christianity, lock, stock, and barrel, even to the name "Jesus Christ," is a miscellany of cribbings from the pagan symbologies; second, that it is the most inferior form of belief ever adopted by any great population, from the standpoint of morals, reason, and practical results in human welfare. But why argue? Every one knows that no pagan religion has produced a Brisbane or a Hearst.

In the same column Mr. Brisbane remarks:

"Drunkenness doesn't bother the Japanese. . . .
"In Japan nobody is cruel to children. . . .
"Unfortunately you cannot say the same of the United States."

SUPERIOR OR INFERIOR?

It is plainly evident that if the pagan religion of Japan is inferior to ours, then the Japanese have proven themselves a superior race by virtue of having risen to superior heights from an inferior eminence; similar instances can be multiplied by the hundred, no Asiatic population boasting of our quota of crime and brutality. Mr. Brisbane is not the first to tear his raiment on the horns of this dilemma.

We are not essentially an inferior race, in spite of statistics; and once we realize just how inferior our conduct really is, we may search for the key to it in the wrong ideas held, and thereby put ourselves on the way to a true reform and a true moral leadership of the world. But that realization will not come until the incubus of the Cross is lifted from the land, and the foul brood of birds clustering in its deadly shade driven to the pit whence it came.

THE DUALITY OF THE MIND

Mr. Winston Churchill, after "three years study of immortality", (whatever that may mean,) comes to the conclusion that man's entire welfare depends upon the recognition of two minds in every man, whose characteristics he describes thus:

"The first mind . . . is primitive and provokes emotions to gratify the selfish senses. The second is creative and seeks to do that which is for the common good.

"Only by subordinating the primitive—and allowing it merely to regulate the body—and exalting the creative is peace and life to be gained."

WHERE DID HE GET IT?

If Mr. Churchill worked this out independently, our hats are off to him. If he cribbed it from Theosophy, he will not be the first nor yet the last to profit by the unacknowledged bounty of H. P. B. In any case, he has come far since "The Inside of the Cup;" and we only hope that he will secure as much publicity for this "novel idea" as he did for that somewhat weak-chinned piece of parlor iconoclasm.

EDITORIAL NOTICE

With the beginning of Volume XI (November, 1922), this magazine will be enlarged to 48 pages, minimum, of text, and the subscription price will be changed to $3.00 per annum, or 35 cents for single copies. All subscriptions expiring during the months of August, September, and October, 1922, will be renewable for one year at the old rate, $2.00 per annum. The support accorded the magazine in the past, the requirements of the existing state of the Theosophical Movement, make this increase in contents advisable, while economic conditions render compulsory such an increase in the subscription rate as shall enable us to carry on the publication of THEOSOPHY without a prohibitive loss. The enlarged size of the magazine will permit a wider and more comprehensive treatment of the great subjects of The Theosophical Movement, The Brotherhood of Humanity, The Study of Occult Science and Philosophy, and Aryan Literature, than has hitherto been possible. There will be no change in the basis or policy of the magazine—"independent devotion to the Cause of THEOSOPHY, without professing attachment to any theosophical organization." From November 1, 1922, however, it will be published and edited by THE THEOSOPHY COMPANY, composed of the present Editors. who have been intimately connected with the magazine since its inception, and others imbued with the spirit of devotion to MASTERS, Their MESSAGE, and Their MESSENGER.

Intending subscribers, contributors, and correspondents should, therefore, from November 1, 1922, address all communications to The Theosophy Company.

EDITORS THEOSOPHY.